AN

EFFECTUAL SHOVE

TO THE

HEAVY-ARSE

CHRISTIAN.

Prepare to meet thy God.

By WILLIAM BUNYAN;

Minister of the Gospel in South Wales.

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THE EPISTLE TO THE READER.

READER,

WHen I preached the following ſermons, I had not the leaſt thought of publiſhing them; they were taken from my mouth by a dexterous and nimble hand, that wrote almoſt every word I uttered: I was very much ſolicited to print them, and the notes being written out fair and brought to me, I have looked them over, and now they are preſented to thee, with a deſign that they may be beneficial, and not without hope they will be ſo: the ſubjects here handled are awakening; and in this ſecure age, what need is there of ſtartling ſermons? at this day, in England, there is work enough for

for many a Boanerges—for ten thouſand ſons of thunder. The guilt and defilement of ſin proves it to be man's greateſt enemy; but, becauſe it ſtupifies and hardens thoſe that have been guilty of it, it is likely the more effectually to deſtroy them; for the diſeaſe not being felt, the remedy is neglected. A ſpiritual lethargy is the general diſtemper—moſt continue faſt aſleep in ſin, till hell wakes them—but then it is too late. Though Chriſt has the key of hell, that Saviour releaſes none that once are thrown into it. Miſerable world—becauſe it lies in wickedneſs; more miſerable—becauſe it apprehends not how miſerable its wickedneſs has made it—becauſe it fears not—it endeavours not to eſcape eternal miſery.

Oh dreadful day of judgment that is coming! when all apoſtate angels, that are now in chains of darkneſs, ſhall be brought forth

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and judged, and dealt with, as the enemies of God and man. Theſe principalities and powers will be overpower'd, and utterly unable to avoid the ſeverity of their righteous Judge: how much evil have they done? and ſtill they are doing more: of what woe and torment are they capable? and all thoſe of the children of men, who have been led captive by Satan at his pleaſure, that have reſolv'd rather to be deſtroyed themſelves, than the works of the devil ſhould be deſtroyed in them: 'tis juſt that they ſhould, but how ſad will it be for them to ſhare in torments with him. Sin will have a very bad end—all that are gone into another world are ſenſible of it, though few in this world perceive it. When the ſervants of ſin have received their wages, which is death, then they will know, to their ſorrow, what kind of maſter they have ſerved, and what pains

they

they foolishly took for the misery, which they should have taken pains to have prevented.

Reader, be wise, believe and fear, and take the watchman's warning—the sword in the hand of the living eternal God will give a dreadful and a deadly blow—to fall under his vengeance will be fearful—and thy blood lying upon thy own head, it will be very heavy—and upon this will follow everlasting heaviness and anguish. O fear the wrath to come, before 'tis come! and fly from sin, and come to God by Jesus Christ; a Saviour both from sin and wrath, and a Saviour to the uttermost. Better counsel than this cannot be taken by thyself, or given by any to thee.

The poorest person, tho' the rich may look on him with scorn, has an immortal soul, worth more than the whole world, and all its

its tempting glories; and, if he will but do his beſt, thro' the Divine aſſiſtance, to live in obedience to God's laws, he will moſt aſſuredly die in his favour—and, thro' the merits of Chriſt, riſe again at the laſt day.

Heaven is freely offered unto you—even that heaven for which many holy men and women have ſpent thoſe precious hours in works of piety and devotion, which careleſs and wicked people have ſpent in rioting and drunkenneſs: our all gracious-God, that men might not fooliſhly caſt themſelves away, by doating on the follies of this vain life, has, by the greateſt hopes, and moſt awakening threatenings, endeavoured to reſcue them from ways that lead to deſtruction. Think how diſmal it will be that day, when bold profligate ſinners ſhall be ſeparated from the godly, and for ever baniſhed from the ſight and preſence of God, and when

they

they ſhall be abandon'd to the fury of devils to all eternity. May that God who commands light to ſpring out of darkneſs, ſend forth his grace, with all its divine influences, into your hearts, that you may, with as ardent deſires, labour for unfading treaſures on earth: then will your converſation be in heaven, and no fears of death make you afraid: which God of his infinite mercy grant, through Jeſus Chriſt, our Lord. Amen.

AN

AN EFFECTUAL SHOVE TO THE HEAVY-ARSE CHRISTIAN.

WE are by nature thoughtleſs of God and divine things; a little, a very little general knowledge of religion ſatisfies our deſires, becauſe we imagine it is ſufficient for our neceſſities. The

bulk of mankind have their paſſions touched with earthly things, and they are ever enquiring, who will ſhew us where corn and wine, the pleaſures of ſenſe, the poſſeſſions of the world, honour or preferments, are to be gotten? Too many are ready to join with thoſe who are deſcribed in *Job* xxi. 14. they ſay unto God, depart from us, for we deſire not the knowledge of thy ways, we do not want to know much of God, nor what is our duty to him.

But when the arrows of conviction reach the ſoul, when the heart is awakened to a pathetic ſenſe of ſin, and the fear of Divine vengeance torments the ſpirit, then it is the moſt important enquiry of the heart and lips, what ſhall we do to be ſaved? how ſhall we eſcape

the

the wrath to come? how is the governing juſtice of the great God to be ſatisfied for our offences? which is the way to be made partakers of everlaſting happineſs? wherewith ſhall I appear before the Lord? and in what manner ſhall I bow myſelf and worſhip the moſt high God? This was the language of the awakened jailor, who had juſt before ſcourged the ſaints of the Lord, the holy apoſtles. This was the earneſt cry of the crucifiers of Chriſt himſelf at St. Peter's ſermon, when they were pricked to their hearts. This is the language of nature, convinced of ſin, and the danger of Divine indignation. St. Paul learned all the terrors of the Lord, and felt all his painful paſſions, when he was ſtruck down to the duſt with the dreadful and overwhelming glory in his way

to *Damaſcus*, *Acts* ix. 3. And with what intenſe and haſty zeal did he make this inquiry, Lord what wilt thou have me to do? and when he hath learnt the knowledge of Chriſt, as the only way to the favour of God and ſalvation, how highly doth he value it, *Phil.* iii. 8. Yea, doubtleſs, I count all things but loſs, for the excellency of the knowledge of Chriſt Jeſus my Lord. If I am awakened to a ſenſe of ſin, and fear the anger of God, I ſhall long to know the awful extent of his power, and terrible effects of his anger, as well as the methods of obtaining his grace. If I love him, I ſhall ſpend many pleaſant hours of enquiry into his amiable excellencies; each pious paſſion will promote its peculiar enquiries; fear and love will wander with holy awe and delight among

his

his glories, and be ever purſuing further knowledge of his perfection. If I love God with warm and devout affection, I ſhall rejoice daily to find new diſcoveries of his unſearchable wiſdom, his all ſufficient power, his immenſe goodneſs, and the abounded riches of his grace: I ſhall trace his wondrous footſteps through this beautiful creation, and endeavour to find his way in the track of the daily providences: I ſhall ſurvey him under his attributes in his book of grace, and dwell upon his Divine features in Jeſus, the image and the brightneſs of his glory: and I ſhall ſearch further, continually, in the knowledge of Chriſt, who is God manifeſt in the fleſh: I ſhall dig in the mines of ſcripture for treaſures of Divine knowledge, and never grow weary of the work:

work: I ſhall be always enquiring what ſhall I do to pleaſe him, who is the object of my higheſt love? and, how ſhall I obtain ſtronger ſenſations and aſſurances of his favour, and dwell forever in his preſence, who is the life and joy of my ſoul? We long ſtill to know more of this tranſcendent Being whom we love. It is this Divine paſſion that animates theſe enquiries after the knowledge of God; and this ſhall render them infinite and everlaſting----the object of them is everlaſting.

The pleaſures of ſin are dear bought and coſtly—there is a greater diſproportion betwixt thoſe pleaſures and the wrath of God, than a drop of honey, and a ſea of gall. Could a man diſtil all the imaginary pleaſure of ſin, and drink

drink nothing elſe but the higheſt and moſt refined delights of it all his life, tho' his life ſhould be protracted to the terms of Methuſalath, yet one day or night under the wrath of God, would make it a dear bargain. But it is certain ſin hath no real pleaſures to beſtow, they are all imbitter'd, either by adverſe ſtrokes of providence from without, or painful and dreadful gripes and ſtings of conſcience within. *Job* xx. 14. His meat and his bowels are turned, it is the gall of aſps within him.

It is certain, the time of a ſinner is near its period, when he is at the height of his pleaſure in ſin: for as high delights in God ſpeak the maturity of a ſoul for celeſtial happineſs, ſo the height of delights in ſin anſwerably ſpeak the

maturity

maturity of ſuch a ſoul for its eternal deſtruction. Sin is now a big embryo, and ſpeedily the ſoul travels with death. The pleaſures of ſin are but for a ſeaſon, as we read, *Heb.* xi. 25. but the wrath of God is for ever and ever. There is a time, when the pleaſures of ſin cannot be called pleaſures to come, but the wrath of God, that will ſtill be wrath to come.

Alas my friends! how did I once flatter myſelf with the hopes of abiding here forever: how magnificent are the calls which I hollow'd out for myſelf: what confidence did I repoſe in the firmneſs and ſpring of my joints, and in the ſtrength of my opinions? but I have lived enough to nature, and even to glory: neither will any of you whom I

leave

leave behind, have equal ſatisfaction in life, in dark declining age, which I ſee already begun. It is very much to be feared that the greateſt part of mankind, tho' they do profeſs to believe a judgment to come, do hardly ever think ſo ſeriouſly as they ought to do, that they themſelves ſhall one day be concerned in it; for if they did, they could not ſo eaſily be guilty of ſuch ſtupidity and careleſſneſs, ſuch malice and uncharitableneſs, ſuch immorality and profaneneſs, ſuch want of all true religion and godlineſs, as is too frequently to be ſeen in their behaviour and practice, and never in the leaſt prepare themſelves for this ſolemn reckoning. And what then will they be able to ſay for themſelves, when they ſee themſelves, in good earneſt, ready to be called to a ſtrict account

for what they have done in their whole lives? O conſider this, ye that forget God, and think what you muſt come to another day! and, therefore, for God's ſake, and for your own ſoul's ſake, be wiſe in time, and think ſeriouſly of it before it is too late—how you ſhall beſt be prepared for it, when you come to lay your head on a dying pillow—that tho' there may be time, yet there is no opportunity of doing any thing well as it ſhould be; the dozineſs of the diſtempers, or their violent diſtracting pains; all nature diſolving in agonies; the world flaming; the ſea roaring; the earth in convulſions; the rocks and mountains falling in pieces; the dreadful flaſhings of lightning; the ſhrieks and cries of the diſtreſſed and deſpairing ſinners attacking you from every quarter, and a guilty

conſcience

conſcience ſtabbing you within. Now tell me, if you can, what your thoughts will be?---what would I now part with for an intereſt in Chriſt? but that cannot be, it is too late now for me to think of making my peace with God---this certainly will be thy caſe ſinner, if thou art not converted: O how earneſt therefore ſhould every one of us now be, in this our day, to prevent ſuch a diſmal ſurpriſe happening to us.

There is that love in every true believer and faithful miniſter of Chriſt, which engageth them to labour after your ſalvation----it maketh us ſenſible that faith is not a whim, nor true religion, and our hopes of eternal happineſs, a dream----with the eye of an infallible faith, we ſee the heaven you neglect,

and

and the bleſſed ſouls in glory with Chriſt, whoſe companions you might forever be---we ſee the numbers of ſouls plunging themſelves as it were in hell, without having the leaſt thought of the everlaſting miſeries that they muſt endure hereafter, and are now among thoſe devils that deceived them---and, with our bodily eyes, we ſee at the ſame time numbers of poor ſinners living as if there was no death, no hell, nor no judgment to follow.

Had you ſeen the five brethren of Dives on earth, eating and drinking, rejoicing and faring daily of the beſt, and at the ſame time ſeen their brother's ſoul in hell, where he was weeping, wailing, and gnaſhing of teeth; begging in vain for one drop of water to cool the tip of his

his tongue---wiſhing that he could ſend one to warn them from thoſe torments he was in.

Did you but ſee the loſt deſpairing ſouls in hell, and the ſenſeleſs ſenſual ſinners on earth, and yet will lay none of this to heart, but go on in that ſtate of ſtupidity, till at laſt it will be too late to repent.

O what a deceiver is the devil! that can thus drag our ſouls to a den of damnation; and being thus moved with a bleeding heart, we aſk of God what he would have us to do for your ſalvation? and he hath told us, that the preaching his Goſpel, by earneſtly entreating of you to turn from the fleſh and world through Jeſus Chriſt, is the means by which

which his grace is ready to concur for your ſalvation; but I ſadly experience, that ſuch a ſpirit of ſloth and neglect poſſeſſeth the unſanctified, that though they are convinced of being on the brink of eternity, they will not give up their worldly purſuits---what tongue can tell the heirs of hell ſufficiently of their miſery, unleſs it were Dives in that flame?---who can deſcribe their miſery that live without God in the world? Should I read his ſentence, or ſound in his ear that awful trump of God's judgment, which one ſhould think would make his joints looſe, and his feet ſmite one againſt the other---but O could I ſing the joys of heaven in their ears, and ſet before him the delicious honey-comb of God's teſtimonies! Alas! he hath no taſte for them. What then ſhall I

do?

do?—ſhould I light the brimſtone of hell at his noſtrils, and lay before him all the torments of it, he is ſtill careleſs and immoveable.—O fellow ſinners! let us ſtop and pauſe a little here, if thou art a living being, and not a ſenſeleſs poſt, bethink thyſelf before it is too late.

But let me try the ſenſe that laſt leaves us, and draw the ſword of the word:---tho' I chuſe mine arrows out of God's quiver, and direct them to the heart, alas! he hath no feeling, ſo that the wrath of God abideth on him, and he goes up and down with a mountainous weight of ſin as if nothing ailed him, rotten in the ſlime and putrefaction of noiſome luſts. What road is to be taken to come at thoſe miſerable objects? who can make the heart of ſtone to relent,

lent, or the dead carcaſe to feel and move? but that God that is able, of ſtone, to to raiſe up children unto Abraham, that raiſeth the dead and melteth the mountains, and ſtrikes water out of the flints; that peopleth his church with dry bones, and planteth his orchard with dry ſticks, ---he is able to do this; therefore I bow my knee to the moſt high God: and as our Saviour prayed at the ſepulchre of Lazarus, and the Shunnamite ran to the man of God for her dead child, ſo doth your mourning miniſter weep over your graves and carry you in his arms, praying to that God, who alone is able to ſave.

O bleſſed, and forever bleſſed Lord God! that hath the keys of death and hell, pity, we beſeech thee! the dead

ſouls

ſouls that lie here entomb'd, and roll away the grave ſtone, and ſay, as to Lazarus when ſtinking, come forth and let the day ſpring on high—viſit the dark regions of the dead; for thou canſt open the eyes of the blind. Give them eyes to ſee thine excellencies, a taſte that may reliſh thy ſweetneſs, a feeling that may diſcern the priviledge of thy favour, and the burden of thy wrath, the intollerable weight of unpardonded ſin; that under it we may be willing to cry unto thee with a pure and unfeigned heart: Father, I have ſinned againſt Heaven, and in thy ſight, and am not worthy to be called thy ſon: but ſince, of thy wonderful mercy, thou art pleaſed to take me, that am of myſelf a beaſt, and a devil, to be a child of thine; I ſolemnly take thee for my Father,

commend myſelf to thy care, and truſt to thy providence, and caſt my burden on thy ſhoulders.

It is no ſmall part of your miſery to be without God in the world: O what a mourning muſt thou lift up, that can lay no claim to him without uſurpation? how piercing a moan is that of Saul in his tribulations? the Philiſtines are upon me, and God is departed from me: and my dear brethren, what will you ſay, in the day of viſitation? what will you do, when the world ſhall take its leave of you, when you muſt bid farewel to every one you know? will you call upon God? then, alas, he will not hear you! he will not take any notice of you, but will ſay, depart from me, ye curſed

curſed, into everlaſting fire, prepared for the devil and his angels. They that know what it is to have a God to go to, they know a little what a fearful miſery it is to live without a God; but you are to conſider this, that you are not only without God, but God is againſt you. Oh! if God would ſtand a neuter; tho' he did not own the poor ſinner, his caſe were not ſo deeply miſerable. When the ſinner is enlightened, he looks on juſtice, and ſees the ballance in which he muſt be weighed, and the ſword by which he muſt be executed; he then feels that fatal ſtroke at his heart. But Satan is as buſy as he can to perſuade you, that the Lord is all made up with mercy, and will forgive all your ſin, without any trouble of repenting, and ſo lulls

you

you to ſleep all the days of your life. O what dreadful work doth it make with the wretched ſinner!—bind him hand and foot—caſt him into utter darkneſs. This is the terrible ſentence that juſtice pronounceth; yea, ſinner, by this ſevere juſtice muſt thou be tried: and as ſure as thou liveth, unleſs thou repent, this killing ſentence will be pronounced againſt thee, if God be true and faithful, and it is impoſſible for him to be otherwiſe—God cannot lye—thou muſt ſurely periſh for ever. God hath told us, plain as can be ſpoke, that if thou liveſt after the fleſh, thou ſhalt ſurely die: that except thou be converted, thou ſhall in nowiſe enter the kingdom of Heaven. The thunder of his power who can underſtand it —unhappy man that ſhall underſtand it

by

by feeling. And art thou a fit match to withſtand ſuch an antagoniſt? how light ſoever you may make of it now, you will one day feel the weight of unpardoned ſin; it is like a mill-ſtone, that whoſoever falleth upon it ſhall be broken, but upon whomſoever it ſhall fall ſhall grind him to powder. What work did it make with our Saviour? it preſſed the very blood out of his veins, and broke all his bones: and if it did this in the green tree, what will it do in the dry?

There is not ſuch another tyrant as ſin—O the fearful and filthy work it doth engage its ſervants in! Meditate on the deformity of thy ſin, 'tis as black as hell—the very image of the devil drawn upon the ſoul: it would more

more affright thee to ſee the figure of thy ſin than the devil himſelf. There is no plague ſo noiſome as ſin, in which thou art all enrolled and covered with its odious filth, whereby thou art rendered more diſpleaſing to the holy nature of the glorious God, than the moſt filthy object that is.

Read and meditate within thyſelf, and remember when thou lyeſt down, that for aught thou knoweſt, thou mayeſt awake in torments. This is thy caſe—ſuch is thy work—every ſtroke is a thruſt at thy heart. Indeed, conſcience may now be aſleep, but when death and judgment ſhall come, then it will awake thee. Who then would not be careful to be clothed with humility? this is a garment which muſt be put on, if ever

you

you are accepted, or ſaved: here is the dreſs you muſt come to God in—he muſt be ſerved in humility of mind: and yet do but obſerve the way of the world, how few are there that ever conſider ſo ſeriouſly of it as they ought to do? a thouſand other things take up all their thoughts, and engroſs all their cares: but as for dying—that is uſually the laſt thing which the generality of mankind employ their thoughts with, till they feel themſelves approaching towards it, by ſome ſevere fit of ſickneſs giving them warning that the time of their departure out of this world is drawing nigh: whilſt they are young, healthful, and vigorous, the thoughts of death are then eſteem'd unſeaſonable; and when they begin to grow in years, then they are ſo much engaged in the buſineſs of

this

this world, and are ſo taken up with the cares of this life, or the pleaſures of it with their families and their friends, that they can hardly find in their hearts to think of ſo ſerious and melancholy a thing as dying is; they rather chuſe to put a cheat upon themſelves, and are apt to flatter themſelves with long life, by computing the whole duration of the life of man, without conſidering how much of this is paſt already with them, and little of it is ſtill to come: they reckon upon living threeſcore and ten, or fourſcore years, or more; but ſeldom conſider that it may be thirty or forty of theſe are ſpent, that is, the beſt of their lives is gone; whereas they ought to conſider how their life ſhortens every day, and this would make them look upon every moment as more precious,

and

and put them upon thinking of living in the best sense, that is, of minding the true ends and purposes of life; of doing the work for which they came into the the world, and which they must do before they die, or they will be miserable for ever: this would put them upon looking back on their lives and actions while they are well and in health, and upon considering what they have done, and what they have left undone; how they have spent that time which God has given them here, and what they have still to do to make their peace with God and their own consciences, before they go hence and be no more seen: whether there be any sin which they have committed and have not yet thoroughly repented of, and heartily begged God's pardon for: whether there be a-

ny duties which they have grosly neglected, or sins and follies which they have often committed; and apply themselves to the diligent discharge of the one, and use their best endeavours to amend the other: what evil inclinations and unruly passions to be mortified, and apply proper remedies to them.

Such as this would be our best preparation for death: for, indeed, nothing else can give us hopes and assurance in dying, and create true peace and satisfaction in our minds in a dying hour, but a thorough knowledge of our own state, and that we have used our utmost and sincere endeavours, with the assistance of God's grace, to rectify whatever has been amiss in the conduct of our whole lives.

This is the only way to deliver our conſciences from thoſe dreadful fears which will otherwiſe, at that ſolemn time of dying, moſt certainly ſpring up in our minds, if we have led lawleſs, wicked, and ungodly lives; and have not been ſo wiſe as to prepare ourſelves for it before hand, by a hearty repentance of all our paſt errors, and to make our peace with God through the merits of our Saviour. This, indeed, would diſarm death of its ſting and terrors; for the ſting of death is ſin; and when this ſting is pull'd out, we have nothing elſe to contend with, but ſome little natural averſion to dying, which then would be more eaſy conquered.

Of all the men in the world, this is the man God will look upon, even he that is poor and of a contrite ſpirit, that

trembles

trembles at his word. Men and brethren, heaven and earth call upon you! yea, hell itſelf doth preach the doctrine of repentance unto you!—the angels of heaven wait for you!

O ſinner! why ſhould the devils make merry with you—rejoicing when they ſee you treaſuring up faggots and fewel for your own miſery. If you have any pity for your periſhing ſoul, cloſe with the preſent offers of mercy: if the God that made you, has any authority over you, obey his command, and come in—let not heaven ſtand open for you in vain—be perſuaded, leaſt the terrible ſentence go forth againſt you. I can but woo and warn you, I can't compel you to be happy—if I could, I would. Judge yourſelves—do you not think their condemnation will be doubly dreadful,

that

that ſtill go on in their ſins, after all the means are uſed to recal them. Doubtleſs it ſhall be more tollerable for Sidon—yea, for Sodom and Gomorrah, in the day of judgment, than for you.

Let it be your firſt care to ſet up Chriſt in your hearts: ſee that you deliberately take the law of Chriſt as the rule of your words; and then ſtudy to ſhew forth the power of godlineſs in the life—it is the higheſt point of juſtice to give God his due.

Beware that you be not a prayerleſs perſon, for that is a moſt certain diſcovery, that you are a Chriſtleſs and graceleſs perſon: ſuffer not your bibles to gather duſt: let meditation and ſelf-examination be your daily exerciſe. See that you forget, and forgive wrongs, and requite them

them with kindneſs: beware that you are not found a ſwearer, a lyar, or a covetous perſon, for they can noways fall ſhort of everlaſting damnation. Remember the words of our Saviour: it is not every one that ſaith unto me, Lord, Lord, ſhall enter into the Kingdom of Heaven, but he that doeth the will of my Father who is in Heaven. See, therefore, that you do juſtly—let equity and charity run like an even thread throughout all your dealings.

Do but attend what is offered you: O bleſſed kingdom! a kingdom of glory, a kingdom of righteouſneſs, a kingdom of peace, and an everlaſting kingdom. Here ſhalt thou dwell, here ſhalt thou reign for ever, and the Lord ſhall ſet a crown of glory on thy head, and

and not a crown of thorns, (for there ſhall be no ſinning nor ſuffering) and not of gold (for this ſhall be vile than the dirt in that day) but a crown of life, a crown of righteouſneſs, a crown of glory: yea, thou ſhalt put on glory as a robe, and thou ſhalt ſhine as the ſun in the firmament, in the glory of thy Father. Look upon thy dirty fleſh, thy clay, thy worms meat — this very fleſh, this lump, this carcaſe, ſhall be brighter than the ſtars — and art thou not fairly offer'd — is it not a pity but he ſhould be damn'd — thou will needs go on and periſh, when all this may be had for only taking. In a word, wilt thou not cloſe with theſe offers? wilt thou let go thy hold-faſt with the world, and rid thy hands of thy ſins, and lay hold on eternal life? if not, let conſcience tell thee, whither

thou

thou art diſtracted or not, that thou ſhould neglect ſo happy a choice, by which thou mighteſt be made for ever. God will ſettle unſpeakable privileges upon thee at preſent: tho' the full of your bleſſedneſs ſhall be deferred till hereafter, yet God will give you no ſmall things in hand—he will take out the curſe from the croſs, and make afflictions the fining pot, the fan, the phyſic, to blow off the chaff, purify the metal, and purge the mind. He hath the keys of hell and death, and ſhutteth that no man openeth; and he will ſhut its mouth, as once he did the lions, that you ſhall not be hurt of the ſecond death.

Awake, awake O ſinner! ariſe and take thy flight, and ſet thy heart to think

of

of thy caſe. O do not contend with God! repent and be converted, and all theſe things ſhall be given unto you. "Seek ye the Lord while he may be found, call on him while he is near: let the wicked forſake his way, and the unrighteous man his thoughts; let him return unto the Lord, and he will have mercy on him; and to our God, for he will abundantly pardon."—Father of Spirits, take the heart in hand that is too hard for my weakneſs—do not thou end, tho' I have done—half a word from thy effectual power will do the work.

FINIS.

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